

# The Sanguinist

Voice of CATHOLIC ACTION

Saint Joseph's of Indiana COLLEGEVILLE,  
INDIANA



## enthusiasm . . . .

Our modern word 'enthusiasm' is a combination of two Greek words: 'en' and 'theos': in God. And to the ancients already, a man who was enthusiastic, zealous, was in some manner especially possessed by the gods who were active in him.

The implications of this word, and this meaning, are heightened when Christian enthusiasm and the Sacrament of Confirmation are considered.

When a Christian is confirmed, God, the Holy Spirit, literally enflames him. With seven gifts, symbolized in Christian liturgy as seven flames, the Third Person of the Trinity takes up His abode in the Christian soul, enlightens it, strengthens it, directs it. So that St. Leo says having received this Sacrament, the Christian soul should be able to turn like a roaring lion against his sinful enemy—the world, this materialistic, atheistic, immoral, sense-mad environment.

Unfortunately, from one viewpoint, this means isolation, condemnation, rejection of the Christian by the godless milieu. The enthusiastic and zealous man, will more than once feel like a sore thumb, and his spirit will wince under the burden of loneliness, and there will be temptations to conformity, to compromise. There are few things so hard for a man to bear as this loneliness and isolation. "The man", says Aristotle, "who lives in isolation, if the cause of his isolation be natural and not accidental, is either a superman or low in the scale of civilization." In a world which is ever hostile to Christ and will always hate His followers as it hated Him, the Christian necessarily suffers a certain measure of ostracism. The words of the Master addressed to His Apostles in the first instance have application to all who, in the ages to come, were to embrace their teaching. "If the world hates you, know you that it has hated Me before you . . . If you had been of the world, the world would love its own, but because you are not of the world . . . therefore, the world hates you."

These words of Christ are very disturbing to one who would see through them. Too often we are concerned with the theoretical discussion of dogmas and

things spiritual to think of their application.

These words of Christ are equal to saying: if you as a Catholic do not see

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### WE'RE FOR—

100% attendance at Retreat,  
March 5, 6, 7.

Loyalty to Christ, to Spiritual  
Advisors, to Student Leaders.

Boosting campus activities.

Capital punishment for chronic  
gripping.

Frequent Communion and frequent  
Confession.

ENGAGEMENTS—in prayer  
(novenas, evening rosary, vespers,  
etc.)

Unselfish school spirit.

### WE'RE AGAINST—

Subversive campus politicians.

Two sets of morals—one for Sun-  
day, one for weekdays.

The principle of "me-first".

Gripping.

Sleepy, sloppy, sniveling Catholic-  
ism.

Series Two

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# ONE-WAY FRIENDSHIPS . . .

There is an old saying that "gratitude is a lively sense of favors to come."

Seneca said about the same thing when he said: "He who begins to be your friend because it pays, will also cease to be your friend because it pays"

We have all known people who profess friendship when friends are useful to them, and forget friendship when friends are no longer needed.

And we have all known people who use other people as stepping stones, and who push others down as they push themselves up.

Such people are sometimes said to be "ambitious." But the word has many shades of meaning.

The desire to improve one's self by willing work and honest effort is an admirable ambition.

But ambition can take a wrong turn—and often does. And when it becomes an all-consuming urge to advance one's self, regardless of who it hurts, it then becomes a dangerous quality of character.

Any ambition that permits men to push other men down in order to push themselves up is a dangerous kind of ambition.

Any ambition that causes friends to use their friends and then forget their friends is a dangerous kind of ambition.

Any ambition that makes men plot and plan to undermine other men is a dangerous kind of ambition.

And any man who would use another man as he would use a tool to be tossed aside is not to be trusted by anyone—for if he would do it with one he would do it with another, and it is probable that there is no one whom he would not be willing to walk over to improve his own position.

This whole idea that the only way to get places is to walk over other people is all wrong. There are ways of moving ahead without undermining other men. And there is a vast difference between moving ahead by merit and moving ahead by intrigue.

When we push other people down to push ourselves up, we presume that our own plans and purposes are more important than other people's

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## FRIDAY - FIRST FRIDAY

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—MORE ABOUT—

### e n t h u s i a s m . . .

the world through the eyes of Christ; if you do not hate, pity, pray for what you see; if you are smug and satisfied to eat and enjoy the husks of wealth it offers you; if, further, you are not disturbed with the way it constantly tempts you, or if you are courting it for its favors, and never hesitate to count

the cost in terms of compromise with your conscience and with the Christ-like idealism the grace of God so often causes to flare in your heart; if in short, you are never caught in some small fit of enthusiasm for the cause of Christ and His kingdom within you and upon the face of the earth . . . then there is indeed cause for you to worry and wonder.

God is not within you.



## He Who Uses Other People As Stepping Stones Pays Too Much For What He Gets

purposes. This, of course, is the technique of tyrants and the cause of many if not most of the world's troubles.

It is indicated in scripture and elaborated in Milton's "Paradise Lost" and elsewhere that there was a brilliant personality known as Lucifer who was exceedingly ambitious. No one denied his brilliance; no one denied his superior personality.

But he became so impressed with his own personal importance that nothing would satisfy him but to take over his Father's glory and honor and power.

And when he couldn't have what he wanted by other means, he did what many a man has done. He came out in open rebellion: "**There was war in heaven.**"

And he and all who followed him paid a terrible price. He was cast out of heaven, **and his angels . . . with him.**"

He didn't get what he wanted. And no one, anciently or modernly has ever gotten what he wanted by following this pattern. Even when such people get what they think they want, they want more. Their appetites grow greater, and are seldom satisfied.

He who walks over other people pays too much for what he gets—no matter what he gets.

He who undermines other men pays too much for what he gets.

He who is ungrateful pays too much for what he gets.

And he who gets what he gets by sacrificing friends finds little **real** satisfaction in his so-called "**success.**"



Loyalty has lost its meaning if its memory is short. Friendship is an empty word if it only works one way.

Gratitude is a mockery if it is offered only in anticipation of favors to come.

A friend who remembers a friend when he can no longer be useful to him is a friend to be trusted.

But beware of the man whose unprincipalled purpose is to advance himself no matter how he has to do it or who he has to hurt.



# May 1---Mary's Day 1948

## LAST MAY FIRST

On May 1, 1947, over 10,000 Catholics and non-Catholics jammed into the Alamo Plaza in San Antonio, where His Excellency, Archbishop Lucy, led prayers for the Russian People.

Last May Day, in New York, over 5,000 people knelt on Fifth Avenue to pray for all those under the influence of Communism. They were unable to gain entry into crowded St. Patrick's Cathedral, where His Eminence, Cardinal Spellman, presided at this special service.

Over 5,000 stood in a heavy downpour of rain in downtown Detroit last May Day while taking part in special prayer services under the direction of His Eminence, Cardinal Mooney.

At the Nation's Capital, 25,000 persons gathered at the foot of the Washington Monument to pray for world peace and the people of Russia. Catholics, Protestants, Jews—all participated. Cabinet members, Senators, over 70 Representatives and several Ambassadors were present.

So the story runs to include millions of people all over these United States. This was the positive, practical answer of the Christian peoples to restore a spiritual note to Our Lady's Day, which the world had come more and more to regard as a rallying day for the enemies of Christ.

## NEXT MAY FIRST

This public manifestation of faith was not only an unusual opportunity to show solicitude for the hundreds of millions in Soviet-occupied countries, for the millions in Europe and Asia ravaged by starvation and disease, but also for the hundred million persons in the United States who are not regularly contacted by any one in the name of Christ. It emphasized spiritual values which seldom come to their attention.

Plans are now under way to observe May 1, 1948, on an even greater scope.

## RUSSIA CAN BE SAVED—LET US ALL HELP!

On May 3, 1932, the late Holy Father, Pius XI, pointed out that "the enemies of all social orders, be they called Communists or any other name. . .destroy every body of law, human or divine; . . . they carry out the diabolical program of wresting from the hearts of all, even of children, all religious sentiments; for well they know that when once belief in God has been taken from the heart of mankind they will be entirely free to work out their will. . ."

At the same time, the Holy Father reminded the world that the worst results of those evils "can be averted only by means of prayer and penance. . . Before everything else, let us have recourse to prayer. We know through faith how great is the power of humble, trustful, persevering prayer; . . . 'Amen, amen, I say to you if you ask the Father anything in My name, He will give it to you'". (John 16:23.)